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Interior of Brazil (*Umcunga*). Bow of rattan, string stretched from one end to about two-thirds its length and tied. Beaten with a small stick, the bow being held against the throat or vocal cords.

Tule, California (*Mawahellis*). A tule reed with a longitudinal half section of the upper joint removed and a hole made in the lower end for a vertical tuning peg. String of gut. It is not known how it is played. (Cat. No. 19, 87 U. S. Nat. Museum, Section Music.)

Pueblo, New Mexico (*Thlin-thli-no-me*). A round stick with a rude tuning peg through one end. One string, supposed to be struck with a small stick. (Cat. No. 48089, U. S. Nat. Museum.)

After looking over the musical collection of the United States National Museum and such literature as has been collected by the Bureau of American Ethnology, I have come to the conclusion that stringed musical instruments were not known to any of the aborigines of the Western Hemisphere before Columbus. Those who have read my paper on "The Introduction of the Iron Age into America" will remember that attention is there called to the very early intrusion of African arts into the Latin-American areas. In one case we have a musical instrument imported by negro slaves given to the Indians with its native African name and abandoned by the negroes themselves.

BOOK REVIEWS

Die Göttergestalten der Mayahandschriften. Ein mythologisches Kulturbild aus dem alten Amerika. Von Dr Paul Schellhas. Dresden: Richard Bertling, 1897. 8°, 34 pp., 2 pl., 75 figs.

Eleven years ago Dr Schellhas, recognizing the convenience it would be to students of the Maya codices to have a provisional nomenclature of the figures of the gods in these writings, suggested the adoption of an algebraic method. He separated the figures represented in these codices into types and designated them by letters, *A, B, C, D*, etc. This method was still further elaborated in an article on the forms of the gods depicted in Maya codices, published in 1892. He has now brought the subject up to date in a neat pamphlet, which every one interested in Maya pictography should carefully study.

Dr Schellhas, using his new method, pointed out in his first article the probable identification of figures in the codices thus designated with names of gods mentioned in early Spanish writings. In his latest contribution he broadens this identification, ably discussing suggestions and improvements by other authors which have appeared in the interim. The article has for a frontispiece a chromolithographic reproduction of plate 11 of the Codex Dresdensis and seventy-five cuts in the text. It is appropriately dedicated to Dr Förstemann, who has done so much to advance the study of the Maya codices.

The fact that Dr Schellhas' algebraic method of designating the figures of the gods in the Maya writings has been adopted by the best scholars renders any commendation of it in this brief notice quite superfluous.

J. WALTER FEWKES.

The History of Mankind, by Professor Friedrich Ratzel. Translated from the second German edition by A. J. Bulter, M. A. Vol. II. London: Macmillan & Co., Limited. New York: The Macmillan Co., 1897. Roy. 8°, xiv, 562 pp., 2 maps, 10 col. plates, 352 figs. (\$4.00.)

When the first volume of the English edition of Professor Ratzel's work made its appearance it was our pleasure to say that it formed one of the most important contributions to English anthropologic literature made in recent years. The second volume upholds the assertion previously made, and its standard of excellence has been fully maintained.

The volume completes Book II, which treats of "The Americans" and "The Arctic Races of the New World." Book III is devoted to "The Light Stocks of South and Central Africa." Book IV (to be completed in the third volume) covers "The Negro Races," the South and East Africans only being described in the present volume.

The volume under discussion is of special interest to American anthropologists, inasmuch as the aboriginal inhabitants of the New World are therein discussed. It would scarcely be expected that any European, not excepting even so eminent an authority as Professor Ratzel, could treat the subject of the ethnology of the American races and at the same time avoid the pitfalls which even American students have encountered, unless, perchance, he had grown intimate through personal contact; and yet the author has done the work so well that no one, we believe, will find